

METAPHOR AS A VERBAL MANIFESTATION OF LINGUISTIC POSSIBILITIES**Shodmonova Dildor Ergashovna**

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ANNOTATION

Metaphor is one of the most common functional-semantic phenomena in all speech styles. When we focus on the cognitive aspect of metaphorical usage, in fact, it represents seeing one object through the prism of the properties of another object. The environment of thinking, which is not given in direct observation in the process of human cognition, becomes simple and understandable on the basis of metaphor.

Keywords: *metaphorical usage, part of speech, metaphor, figurative speech expression, phenomenon, lexical-spiritual concept.*

Metaphorization should be understood as a process directed from the source (e.g., fire) to the target (e.g., love). Compared to the target, the source is usually:

- emotionally understandable;
- definite;
- a physical presence;
- easily transmitted from one person to another (e.g., the concept of fire can be easily conveyed to another relative to the concept of love).

In general, the metaphor acts as a bridge between the unknown, the abstract-concrete contradiction.

It is difficult to imagine and imagine any part of speech without metaphor. Even in preaching, which inherited the term metaphor to linguistics, it was the main important and effective means of figurative speech expression and was distinguished by a high level of aesthetic value.

The concept of metaphor occurs in ancient sources as both a linguistic and a mental element. The first scholar to study the phenomenon of metaphor in his little scientific work was the ancient Greek philosopher Aristotle. Although the term metaphor is first mentioned in Socrates' Evagorus (383 BC), it is based on Aristotle's Poetics [Aristotel, 1984], which refers to the denotative and connotative similarities between so-called modern terminological. This phenomenon, which is almost as ancient as language itself, became a phenomenal category in the science of language and art in the twentieth century as a means of speech art, used as a means of expression, communication and comprehension.

According to Quintilian, metaphor is by nature a high human lexical-spiritual concept and serves to ensure that nothing / an event is meaningless, as well as not to be expressed without an image if necessary. According to sources, Cicero considered metaphor to mean meanings that ordinary linguistic means could not explain.

In the art of classical preaching, the deviation from the linguistic norm of metaphor manifests itself as the transfer of the usual name of one thing to another. The purpose of this name change is:

- a) filling lexical gaps;
- b) the soul was to decorate the speech.

As the phenomenon of metaphor shifted from preaching to linguistics as a scientific problem, a metaphorical concept emerged. This concept is based on the principle of comparison, that is, the need for a comparative description of two or more objects at the base of metaphorical expression.

When semantic theory emerged in the study of linguistic phenomena in the nineteenth and twentieth centuries, the concept of comparison met with strong opposition. This idea was first put forward by J. Serl and M. Black.

J.Serl argues that the metaphor is due to verbal conflict, in other words, to the collision of two spiritual units [Serl, 1990]. M. Black was one of the first to argue that metaphor does not reflect similarity, but creates it [Blek, 1990]. Many scholars followed in M. Black's footsteps and began working on the theory of semantic connection. At the same time, they argue that metaphor does not describe similarities, but opens them up, revealing similarities that no one could have imagined.

The concept of comparison is limited to the use of the term metaphor only in a few cases, illuminating a number of methods of creating a metaphor. Proponents of this theory therefore view metaphor only as a means of language, as a substitution of words or a contextual shift. In fact, at the heart of the relative meanings reflected in the metaphor lies the connection of ideas. Metaphorical meaning arises from a few comparisons, and hence the metaphor of language.

Metaphor uses artistic image and occasional meanings in understanding the phenomena of an objective being. It performs cognitive, expressive, artistic, and semantic functions. According to H. Orтеgi-i-Gasset, metaphor is an invaluable tool of thinking, and the form of scientific thinking, metaphor, is the evolution of the name.

The cake element is involved in the formation and analysis of metaphor:

- a) two objects;
- b) attitude to the object;
- c) linguistic competence;
- d) linguistic knowledge.

The metaphor reflects to a lesser extent the characteristics of two objects belonging to the same class that interact with each other, connecting them to the active subject of the expression of the event belonging to another class, that is, to the adjusting person. This trinity forms, first and foremost, a cognitive angle. For example, when a person is called a fox, the attribute of one object in another is attributed to the quality of cunning, and in this discursive activity the subject's knowledge of his cognitive ability, that is, the loss of traces of animals belonging to this class, is linked.

With the interaction of two different classes of objects and their properties, the most basic feature of metaphor is the emergence of spiritual ambiguity. The metaphorical meaning lexeme combines the main meaning with the derivative mano on a less ambiguous distributive basis. In this sense, according to N.D. Artyunova, the metaphor, as has been pointed out, is semantically ambiguous: the metaphorical meaning cannot be imagined separately from the basic meaning of the lexeme. Since this is its most basic sign, it cannot be imagined without separating it from the detectable. In a language metaphor, meaning is constant, it is directly related to words as meaning little [Арутюнова, 1990: 29].

Although a linguistic metaphor is not actually a source of a new lexeme, it is a means of creating a new word. Because any form of lexeme in speech is a separate word, an irreversible denotative unit. It has the property of describing, on the one hand, and naming, on the other. For example, metaphors such as fox, bear (about a man) serve to describe, while the nose of a teapot, the foot of a chair, serves as a metaphor for combinations. Descriptive metaphor also acquires aesthetic value in an artistic text.

Metaphor is an important element in the development of language, in the expansion of its expressive possibilities. It is the metaphor that many linguistic-speech processes contribute to the formation and development of synonymous means, the emergence of new meanings and colors, the emergence of polysemy, the enrichment of emotional-expressive vocabulary. Alternatively, the metaphor allows for the verbalization of concepts related

to one's inner mental world. Without metaphor, the lexicon of the invisible world would not exist in language. Metaphor encompasses human life and activity, and is a complete union not only of language, but also of thought and action. Because, according to N.D. Artyunova, as a result of the interaction of different directions of scientific thinking, cognitive approaches have emerged [Арутюнова, 1990: 5-15]. The metaphor based on cognitive principles has a special place with both linguistic and artistic value, and from the linguistic, lingvocognitological and linguopoetic point of view, it manifests itself as a multifaceted object in the organization.

Instead of summarizing the above, it is appropriate to cite the following comments of cognitologist Y.S. Stepanov: "The fundamental feature of metaphor is that it distinguishes characters from a narrow circle that are less relevant and appropriate to the time and situation of the speech, and creates a completely new look and image" [Степанов, 1995].

Cognitive metaphor. For new linguistic paradigms that entered the stage of development in the last quarter of the last century, metaphor became a unifying phenomenon, and an in-depth and comprehensive study of the metaphor on a linguistic basis led to the formation of linguocognitology. However, until the last decades of the twentieth century, the phenomenon of metaphor in the above-mentioned conceptual theory attracted the attention of linguists. Only in E. McCormack's study of the cognitive theory of metaphor is metaphor seen as a way of thinking in the context of cognitive linguistics. According to E. McCormack, the emergence of metaphor was caused by a combination of semantic concepts that do not intersect at a glance. On the one hand, the metaphor bears little resemblance to the referent. After all, it has to be understandable. On the other hand, there are differences because the metaphor emerged to create a new meaning. By connecting material signs with objects not given in direct observation, the cognitive metaphor performs an epistemological function, in which existing knowledge is combined with knowledge in a new object. Such cognitive metaphors create figurative language with subtle semantic differences, while at the same time realizing semantic convergence between words. For example, if the metaphorical expression of the coldness of the heart means the number of love, the intensification of such feelings is expressed by the combination based on the metaphorical meaning of the "fire of passion". The figurativeness of the metaphor diminishes as a result of the elaboration of the occasional meaning, the socialization of the result of the comparison of knowledge.

The issue of conceptual metaphor has led to the study of the human thought process, and this has led scholars to recognize metaphor as a verbalized view of human knowledge of the world. This issue was studied by A. Healy, R. Harris, A. Ortoni, R. Reynolds and many other scientists in the 70s and 80s. Conceptual metaphor theory is particularly evident in the research of J. Lakoff and M. Johnson [Лаккофф, 1990]. They describe conceptual metaphor as the intersection of knowledge in one conceptual direction with another.

Modern science connects all mental abilities, creativity, and figurative thought to metaphorical thinking and metaphorical knowledge. During the cognitive process, the subject uses his memories, often logically identifying two references that are far from each other, creating a metaphor that creates a spiritual connection between them. Spontaneously, the way of thinking finds its expression in speech: the author creates a metaphor, in other words, an image of language, which is built on the foundation of knowledge. In general psychology, language is seen as the primary source that generates the cognitive process. It represents more of human nature than other types of thinking, perception, memory, problem solving, intelligence, and ability. When an object is perceived, different consciousness receives different information, because cognition is unique in each person.

The axiological status of important metaphorical constructions is embedded in the minds of linguists. When an occasional metaphor (in general, a metaphor is occasional in its original speech state) is used, it emerges as the

status of a linguistic unit, the basis of a metaphorical construction. Since the semantic value of a metaphorical meaning-based compound does not have a uniform structure, the information capacity of a metaphorical unit is determined by signifier-quantitative semantic transformations, which, in turn, are activated in the speech of speakers or in the process of deciphering the addressee's speech code.

From a cognitive point of view, the information structure of a metaphorical meaning device (e.g., a flower girl) consists of a set of connotative meanings that represent the inner predicate (the flower girl) on which it is based and the subject's attitude (enhancing beauty). The most important of the connotative meanings is the "sema", which indicates a positive (flower girl) or negative (dog's child) attitude in the metaphorical meaning.

Linguistic personality thinking aims to determine the relationship between a predicative sign in the mind and a connotative figurative sign or one of the signs. First, the connotative metaphorical meaning is born in the sentence structure, and it is understood from the predicative element (Man to Man). That is, the information contained in the connotation appears as a structural member that realizes the value of the sign.

Predicate-level connotations include the image of unrelated objects in an objective being: ice, water, crystals, milk, and so on. Their function in speech serves to express only one of the predicative meanings: Fire is hot. It will rain. The snow is white. Milk is like snow. In a predicative unit, a second meaning does not emerge. In homonymous cases, of course, what the tuner meant solving the problem. Even if the connotative image represents not one, but several predicate signs (white: snow, milk) in the minds of linguists, then the context realizes the meaning.

If the connotative image does not correspond to the sign of any predicate and shows a number of additional aspects, the connotative-predicative task becomes a nominative-predicative task, that is, it replaces the actual name of the object with a conditional name: cat, monkey, donkey, etc. When a connotative figurative expression is used to express a nominative meaning, the predicative characters assigned to it may differ depending on the language situation and the specificity of the subject who is making the speech. Thus, it can be said that from a cognitive point of view, the formation of a connotative metaphor in the language system occurs mainly due to two tasks:

- a) dedicating-predicative function;
- b) connotative-predicative function.

This condition can occur both subconsciously and subconsciously. If the connotative image (wolf) used to activate the predicative sign (Adam wolf) also performs the function of naming (as a nickname, noun), the metaphorization rises to the third stage.

It should be noted that the linguistic system has predicate-based connotations, which serve to name individual parts and structural parts on a metaphorical basis: straw (hair), gold (treasure).

In the absence of a clear subjective attitude to the connotation (e.g., when customary units are used: blue ribbon river, people in white coats doctors) the function of the metaphor is limited to the methodological task. Such metaphorical compounds appear in speech as synonymous alternatives to neutral language units or are used to give some aesthetic supremacy to speech.

Metaphorical meanings focus on the emotional-expressive representation of events and objects in reality. Any metaphorical shift leads to hyperonization. This is especially true of situational metaphorical connections.

The ability to amplify a character using a metaphorical device raises the issue between seeing the environment through the eyes of subjective perception and the objective representation of objective reality.

The events and objects that surround man have a qualitative and quantitative nature. These features exist in the human mind as an integral part of a known cognitive structure.

Turning to Lakoff's theory of metaphor, this theory shows little in the way of a great concept. For example, in the metaphorical combination Love is a journey, the scientist connects the concept of travel with the concept of love as a result of specific cognitive processes [Лаккофф, 1990].

According to Lakoff, metaphor is, first of all, the manifestation of a conceptual feature, the realization of knowledge. This is confirmed by the evidence from a live speech: Our relationship has entered a dead end. Look how far we have come. We can never go back. As Lakoff points out, the combination of the concepts of love and travel has not only grammatical but also lexical harmonies, as well as cognitive compatibility. That is, conformity has a degree of cognitive lexical grammatical connection.

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E-ISSN NO:2349-0721